

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. II.

ACCOUNT OF THE HINDOOS.

Mythology and Worship.

Concluded from p. 85.

The horrid practice of burning widows alive, on the funeral pile, is well known; but its extent and enormity is perhaps less understood. The number annually sacrificed in Hindostan has been estimated from 25 to 30,000. The following is a picture of its enormity: "The Prince of Marava dying in 1710, his wives, to the number of 47, were burned with his corpse in the following manner. They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which, the deceased was laid richly clothed and adorned. When they had set this on fire, with a world of ceremonies performed by the Bramins, that company of unfortunate women appeared, covered with jewels and adorned with flowers, like so many victims adorned for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them having addressed the successor of the late Prince, resigned the dagger of the deceased into his hands, who took it without showing the least sign of grief or compassion. Alas! said she, what further comes of human happiness, *I am sensible I am throwing myself headlong into hell!* These words struck all the spectators with horror. She had a Christian woman in her service who had frequently discoursed with her concerning the truths of revealed religion. She having spoke thus boldly, turned her face to the pile, and calling upon her gods, flung herself into the flame."

The shasters do not command this act of self immolation, yet they encourage it by the promise of immediate and superlative happiness. Custom, too, has guarded the implied law

with severe sanctions, the woman who survives her husband being ever after despised and treated as the most menial servant.

Moral and Intellectual character.

The influence of this religious system has been such, upon the morals and intellect of the Hindoo, as might be apprehended. In the purer ages of their religion, the worship of a Being too exalted to concern himself with human affairs, was the reverence of fear and not of love. Their religion had no soul. As it was not cheered by a sense of the Divine presence, it was dark, slavish, and melancholy. And when afterwards, in the progress of idolatry, their temples were filled with gods of the most vicious character—when a refined system of metaphysics had frittered away the plain inductions of reason—when the unnatural division into casts had exerted to the full its baneful influence, every thing conspired to loosen the bonds of moral obligation—to lower the tone of moral feeling—and unhinge all the native energies of the Mind. The Braminical system has, therefore, proved equally destructive of the social affections—the moral principle and the powers of intellect; and we find the Hindoo gloomy, licentious, and feeble minded. Their moral character, however, is not homogenous. As it has taken its complexion from their religion, like that it presents a strange tissue of opposite qualities—the humane with the cruel—the austere with the licentious—the sanguinary with the voluptuous. On the one hand, we see them shuddering at the sight of blood, and on the other performing the most unheard of cruelties. Now, they submit to the most painful self-tortures; and, now give a loose to the most unbounded gratification. They are called humane, but the same Bra-

min, who covers his mouth with cloth, lest he should in respiration destroy a fly, and who sends a servant before to sweep his path, lest he should crush an insect, will throw a helpless infant to the crocodile, and strangle his sick father, by filling his mouth and nostrils with the mud of the sacred Ganges! But it may be said these are religious rites, so are the other, and neither prove any thing but the force of a cruel superstition. Let those who argue the humanity of the Hindoos from their carefulness of animal life, read the following, given on the authority before quoted. "Of these flesh abhoring Hindoos, says Mr. Forbes, not only do other casts, but the Bramins themselves eat flesh, and one tribe at least, eat human flesh! They do not kill human subjects to eat, but they eat such as they find about the Ganges, and other rivers; and near Benares, they are not unusually seen floating down the river on a corpse and feeding upon its flesh, and the brain is judged, by these epicurian cannibals, to be the most delicate morsel of their unsocial banquet!"

The Hindoos may doubtless be termed an inoffensive people, and they possess most of the passive virtues.—But this is their highest praise. Besides, their gentleness is often pusillanimity—their resignation indifference—their patience insensibility.—Their boasted humanity too is but a negative virtue, for they will look on hundreds pining in wretchedness, and literally starving to death, with the utmost unconcern. This is daily the case, in the streets of Calcutta. Nor is the kindness, with which they treat those of a different religion worthy of much praise. Their own religion forbids them to make proselytes, and they consider every kind of worship as nearly equally acceptable to the gods. Heaven, say they, is a palace with many doors, and it matters not at which any one enters. What room is there then for persecution? Their character is in some respects amiable, but it is adorned with none of the higher virtues, and is often stained by the most

detestable vices. Active benevolence is scarcely known among them; and for gratitude, they are said to have no name! Avarice is the leading feature of their character, and they pursue wealth with the most unfeeling indifference to the sacrifice of every principle of honour or honesty. Perjury is so common, even among the Bramins, that not the least dependence can be placed upon their testimony, while lying, fraud, and thieving, are so universal that no stigma is attached to them. Adultery is frequent, even among their most rigorous sects; and prostitution, as we have seen, constitutes a part of their worship; which is, indeed, made up of lasciviousness and blood. In short, the degree of moral turpitude, attached to the Hindoos in general, is almost beyond description. If Satan reigns in the hearts of any people uncontrolled, it is in these. They are not brutal and ferocious, but they refine upon wickedness, and every spring of moral action is poisoned. Yet the morality of the Hindoos has been the subject of the highest encomiums, and triumphantly compared with that of Christians. The morality of the Hindoos! We might as soon look for piety in Pandemonium. The truth is, their morality is rotten at the core. What can we expect from a people, of whose principal gods—one is a Patron of thieves, another seduced 16,000 Virgins, and the third on seeing a beautiful damsel offered to abandon his wives, his family, and all his holiness for her? If there are those among the Hindoos, who are not highly immoral it is because they live in a state of continual inanity, slumbering in a voluptuousness that knows no wants, or oppressed by that lassitude which proceeds from intemperate gratification. Hence a constant—"it is better to sit than to stand, to lie down than to sit, to sleep than to wake, and death is the best of all."

After this sketch, it is scarcely necessary to say, that, even in this world, the Hindoos are wretched. But I will add a remark of an elegant writer.

"The popular religion of Hindostan is not like that of Greece, captivating though corrupt, in which taste displays all its resources, and pleasure all its charms. It is neither calculated to excite tumultuous mirth, nor promote temperate enjoyment; but the despondency of settled melancholy or the frantic ravings of despair!" How then are these debased and unhappy fellow-immortals to be elevated from their mental and moral degradation? How are they to be saved from present but especially from eternal misery? The answer is plain—CHRISTIANIZE THEM!

FOREIGN INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Speeches delivered at the thirteenth Anniversary.

Thanks to the President were moved by the BISHOP of GLOUCESTER, Vice-President, and seconded by Sir T. D. Ackland, Bart.

The BISHOP of GLOUCESTER:

"My Lords and Gentlemen,

"The Modesty of my Noble Friend forbids me to dwell upon those particular features of his character, which this resolution recalls especially to our minds; but I cannot forbear expressing the particular pleasure with which I pay my humble tribute of respect to those public merits, which I know to be so consistently associated with eminent private virtues. But, my Lords and Gentlemen, this very connexion between public services and individual character, leads me to a train of thought, in which, with your permission, I will for a few moments indulge.

"I gladly leave to those who are far better qualified the delightful task of expatiating upon the various interesting particulars which our Report, the annals of the year, has presented to our contemplation, and must content myself with venturing to press earnestly upon the attention of this highly respectable assembly my view of the feel-

ings which such a Report should excite.

"The first feeling should surely be, that of joy and gratitude to the Giver of so good a gift;—to Him, who, in the midst of such unexampled difficulty and universal distress, has still maintained the spirit of our friends, and drawn forth even, as it were, out of deep poverty abundant liberality.

"In the second place, we may justly expect, that a determination to persevere in patient hope, will arise from the consideration of this Report. Have difficulties arisen? Has opposition increased in any part of our sphere of operations? Have our funds in any instance appeared to lessen, and to be directed to other channels? Surely, we shall derive from these little checks the right lesson of humility, and only become the more anxious to pursue our work in a Christian spirit, and to compensate for any failures by more strenuous efforts, and if possible, by greater sacrifices. In due season we shall reap, if we faint not.

"With this determination to persevere must surely be associated the firm principle of faith and implicit dependence upon the God of the Bible.—Have all our astonishing successes been in vain? Is it nothing, that bigotry in one part of Christendom, and superstition in another; is it nothing, that Mahometan pride and Pagan idolatry have begun in various quarters to give way? Has not the hand of God been almost visibly with us for good, and his presence among us of a truth? Has the Sun of Righteousness shone so long with uninterrupted splendour, and shall a little cloud make us doubt his continued favour for a moment? Shall we not rather cast ourselves still more simply and unreservedly upon his long experienced protection, and be assured that the cause of his word will find in him a rock which shall never be shaken—the rock of ages, against which all the force or the devices of the powers of darkness shall never prevail?

"But, lastly, though I am conscious that I tread here upon tender and del-

icate ground, I desire to press home, as upon my own heart, so upon that of every individual in this vast assembly, the following considerations: This blessed work of spreading far and wide the Scriptures of salvation engages our admiration, our affections and exertions. Is this word thoroughly known, and duly prized, as dear and precious to our own selves? Have we made a right and profitable use of this treasure, so long in our possession? Are we in the daily habit of devoutly studying and applying to our own cases a portion of Holy Writ? Have we sought with earnest prayer to derive the genuine saving doctrines from it? Are we living in any measure conformably to its standard?

“Are our spirit and temper such as are inculcated by the word of God, the wisdom which is from above: ‘pure, peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy?’

“I venture to suggest these questions for a special reason, connected with the success of our Society.

“The infidel, the careless, and the worldly minded, are apt to measure the value of our cause, and their own obligation to contribute to it, by the effects which this professed regard to the Bible has upon the life and conversation of its adherents. Let there be a prevailing consistency in our character and conduct. Let the instruments appear (humanly speaking) in some little measure worthy of the work; and all may be led to appreciate, to admire, and to support a cause, so obviously productive of the best and happiest results.

“You will, I trust, my Lords and Gentlemen, excuse these observations, which, however perhaps in some degree unusual, do not surely infringe upon our excellent principle, of abstaining from the introduction of peculiar sentiments of religion; and believe, that they are prompted by an ardent attachment to the Bible cause, and an earnest desire, that it may be

all fair within, as it is assuredly all glorious without.”

SIR THOMAS DYKE ACKLAND, Bart. M. P. on rising, being desired to draw nearer to the Chair, said, that of course he could feel nothing but increased gratification in a nearer approach to the centre of that Christian union which was then assembled before him; and considering the purpose for which he was desired to address his Lordship, he might be allowed to recall to the recollection of the assembly the words of one of the most beloved, as well as most eloquent of their members, who had once said, on a similar occasion, “My Lord, you are the centre of the greatest circle that this world ever knew, a circle that encompasses the whole world, not limited by earth, but commensurate with heaven, continually expanding, not only through all time, but to all eternity.”—He could add nothing to the effect of these words; and to those who had had the happiness of hearing them first uttered by his excellent friend, the slightest allusion must be sufficient to recall the delightful impression they excited. To himself the recollection had been peculiarly gratifying and encouraging at that moment, because, feeling deeply, as he did, the value of his Lordship’s services to the Society, and infinitely more of affection and respect than he could permit himself publicly to express in his Lordship’s presence, he felt also how utterly inadequate any words of his own must be to describe the unfeigned sentiments of approbation and regard for his Lordship, which pervaded the whole of that assembly, which animated the breast of every Member of the Society throughout the world, and with the expression of which, on their behalf, he had charged himself, by seconding the motion just read. He was glad, therefore, that an accidental circumstance, at his rising, had enabled him to avail himself of the eloquent sentiment of his Honourable Friend, and, in return, he would take the liberty of confirm-

ing, from his own experience, a statement, in the Report, of that morning, so feelingly noticed by that friend.

He alluded to the co-operation and sympathy of that happy land of liberty and simplicity, of loyalty and religion, which had so admirably seconded the efforts of the Society, and whose best feelings were almost identified with our own. In his progress through that country, he had frequently the happiness to hear his native land mentioned in a manner most gratifying to his national feelings.—Her public spirit, and generous conduct; her successful struggle in the cause of justice, and the glory of her arms, were topics which called forth continually a well-earned praise; but praise, in some countries, is diminished by the imputation of selfish interest, or grudgingly yielded from somewhat of jealousy of her pre-eminence, and anxiety respecting her influence and authority. But there were two topics which, in Switzerland especially, excited unqualified admiration; first, the emancipation of Africa from the slavery of the body; and, secondly, the emancipation of the world from the darkness and ignorance of the mind. When it was said, with gratitude and praise, that England had abolished the Slave Trade, and established the Bible Society, there remained behind no petty sorrow for her acknowledged superiority, but a desire to imitate her conduct, and emulate her benevolence. The guiding spirits, and providential instruments of these two achievements, were then present before them; and he could add, from his own experience, and he believed there were those dear to his Lordship, who at this moment, experienced the same, that the name of his Lordship, as President of the Bible Society, was a passport, not through Switzerland alone, but he believed through almost every nation in Europe.

He had now, for the second time, had the honour of seconding, in the name, and on the behalf, of every man who heard him, without exception,

the unfeigned thanks and acknowledgments of the Society, to their Noble President, for that patronage, and those exertions, which had so materially contributed to maintain the reputation, and extend the influence of the Society; but he hoped that it might yet be his lot, and that of many others then present, (if it should please God so to prolong their lives,) to approach his Lordship, not merely as the centre of that holy union, and the elder of that band of Christian brethren, but, in the course of years, with the more endearing appellation, which earliest attachment, and long-continued kindness, would entitle them to give, and him to receive, and which, in common parlance, was often bestowed on the first, the oldest, and the best of any association—that of THE FATHER of the Society. He was extremely happy to have had that opportunity of again expressing his regard and esteem for his Lordship; and the only difficulty he had had in undertaking so pleasing a part in the proceedings of the day, was by thus presuming, in the name of the Society, to honour his Lordship, it was impossible for him not to feel, that he was, at the same time, honouring himself.

LORD TEIGNMOUTH, in reply, said:

“ Gentlemen,

“ In returning my cordial and grateful acknowledgments for the honour conferred on me by your resolution, I cannot but feel that if my abilities to promote the interests of the Institution were equal to my ardent wishes for its prosperity, I should better deserve the approbation of my services, which you have been pleased to express.—For thirteen years it has been my pleasing office to report the progress of an Institution continually advancing in interest, respectability, and usefulness—such, by the divine favour, has been the effect of the disinterested benevolence of its principle, the catholic spirit of its constitution, the restrictive wisdom of its regulations, and the integrity with which its concerns have been administered. The British and Foreign Bible Society is no

longer an experiment: experience has decided for it more favourably than its warmest advocates ever anticipated, and has pronounced it one of the greatest blessings to the human race that Christian charity ever devised.

"Permit me for a moment to take a slight view of that magnificent scene which has been the means of exhibiting to the world, and which has been most amply delineated in the Report. Princes potentates, the noble, the wise, the learned, and valiant of the earth, proclaiming their homage to the word of God, and aiding and encouraging the circulation of it, by their influence and example. Dignitaries and pastors of every church, Christians of all confessions, cordially uniting, and contributing, according to their several means, their talents, their time, their labour, their wealth, or their pittance, to promote this beneficent work, animating and encouraging each other in the career of benevolence, themselves animated and supported by the prayers and benedictions of thousands who have benefited by their charitable labours. If I were to name a particular instance, out of many, in which the benevolent spirit of our Institution shines with particular lustre, I would advert to the affectionate intercourse which it maintains with kindred Societies all over the world, exciting emulation without envy, and provoking each other to love and good works. And may we not hope that this kind and harmonious feeling, so cordially displayed in the Correspondence and Reports of Foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, insinuating that spirit of conciliation and good will among nations towards each other, which the whole tenour of the Gospel inculcates, and the interests of humanity require. If such should ever be the blessed result of our endeavours to promote the happiness of mankind, through the medium of that holy Book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible

Society will then have acquired a triumph more splendid, more honourable, more useful, than ever was achieved by arms; and the word of God, which has had such free course, will then indeed be glorified. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to participate, I may venture to affirm, that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestably prove, that public liberality was never more profitably directed, than to support an Institution which breathes peace and good will to men, without distinction of colour or country, Christian or Heathen—was never applied to better or holier uses. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a Member of this Institution."

*Communicated for the Religious Intelligencer,
Extract of a letter from the Rev. Gordon
Hall to the Rev. William Allen, of
Hanover, dated Bombay, May, 1817.*

REV. AND DEAR SIR.—I will now tell you something about myself, or rather about our mission. You know, that there are three of us, Messrs. Newell, Bardwell, and myself. We, who came first, have acquired a tolerable knowledge of the language, and are daily communicating, in different ways, the word of life to the heathen. We have translated and are now printing, in our own office, the gospel of Matthew in the Mahratta language. We have opened four free schools among the natives, in which there are more than 200 boys. The Scriptures will be a school book in the hands of the heathen boys; and from this we may hope for much good. One of these schools, however, is for Jewish boys, and has been open but a few days, and has about 40 boys. We hope it

may finally be the means of leading some of these children of Abraham to the faith of Christ.

The number of missionaries is increasing, and the cause of Christianity is gradually gaining ground in India. The Wesleyan Methodists have sent out 12 or 14 missionaries to this country, and more are soon expected. One of them is settled near us in Bombay. A mission has lately been established at *Surat*. Two missionaries from the London Society are now there and more are shortly expected. But, alas! we may well say, *The harvest is great, but the labourers are few*. Why do not more labourers come forth? Are no more to be found? Or did not Christ die for the heathen? Or did he give his disciples no command to go and preach the gospel to every creature? Or are the souls of the heathen not worth saving? Or what can the reason be, that so many millions of the heathen are left to die without even being told, that a Saviour has been provided for them?

Communicated for the Religious Intelligencer.

Extracts of letters from Mrs. Richards, wife of the Rev. Mr. Richards, one of the American Missionaries in India, to her friends in Connecticut, dated Ceylon Jaffnapatam, Jan. 8, 1817.

My dear sister Lydia,

Yesterday we received a letter from Brother Bardwell, at Bombay, stating that the ship *Malabar*, from Boston, was lying in the harbour, and would sail for Boston in a month from this. I had just finished a letter to brother and sister Fisher, intending to send it to *Calcutta* by mail, there to wait for a passage to America. I now superscribe it to one of my brothers at *Goshen*, and have it go with this. After you have all read it, please to send it to *Stamford*. Your dear brother will write to father and mother Taylor by this opportunity. Although we address our letters to particular individuals, yet we mean them for all our friends. - We trust that before this you have received our journals which we

kept on board the *Dryade*, and letters written soon after we arrived in *Columbo*; and I hope also that ere this, you have received a letter which I addressed to our dear parents at *Goshen* about 5 or 6 months since. We were then all at *Columbo*, had concluded that brother Bardwell must be separated from us to assist the brethren at *Bombay* in conducting their printing press, and the rest of us were waiting for the change of the monsoon to come to *Jaffna*; were then engaged in schools which we dismissed the week before we left C. It was sorely trying to our feelings to be separated from dear brother and sister B. and their little son. We had hoped to spend the remainder of our lives within a few miles at least of each other. But when enquiring what course will be most likely to promote the cause of missions, flesh and blood must not be consulted. We are much grieved to hear that Mr. and Mrs. Nott have left the missions and gone home. Our company in general have enjoyed good health since we came to *Ceylon*, though some of us have been afflicted, and perhaps none more so than myself. Not one of us had a fever. My health was very good for 3 or 4 months before we left *Columbo*; but you will see by the letter accompanying this to brother and sister Fisher, what it has been since we came to *Jaffnapatam*. But I desire to be thankful that I am comfortable at present, and have the prospect of enjoying good health as soon as I shall have had time to regain my strength. The Lord has been pleased to deal differently with your brother and myself from what he has with the others of our little band; but we will not complain. Although afflicted, we have not been destroyed. Disappointment is the lot of man, and shall we repine, who have experienced so small a share of it, while deserving so much. Since I wrote the other letter your brother's health seems to be rather on the decline again. We more than ever fear that his liver is diseased; and you are probably aware that liver complaints

are peculiarly dangerous in this country. One of the Methodist missionaries in this town is much afflicted with it and probably will not live long. His death will be a serious loss to the poor heathen and to the church. His poor wife, I feel for her. Mr. R's poor health has already caused me wakeful nights. I always tremble when this friend (and I fear idol) of my heart is afflicted with disease, and now being apprehensive that this stubborn one is preying upon him, my very heart is pained within me. But hush! it is the Lord, and let him do what seemeth him good. Mr. R. is now taking calomel in small quantities, which with the blessing of the Lord, we hope will prove salutary. Brother Warren does not seem to be seriously alarmed about him, and perhaps I am more so than I ought to be. I wish it may prove so. How much I want to hear from American friends. Mr. R. has received two letters from Andover students, and one of them mentioned that a fellow student saw father and mother Taylor soon after we sailed. They were well and happy. I wish we could hear the same from you all now. Have none of you written as yet? I believe that letters sent from America are seldom lost, and we can get them from Calcutta or Bombay by paying fifty cents. We pay the same for those we send to either of those places. But I am sure that you *have* written, and we shall hear from you soon. And what shall we hear? Perhaps some of our dear relations have gone to appear before their Judge. Well, if this be the case, we wish to hear of it; or if you are afflicted in any way, we wish as much as ever we did to sympathise with you. Do be very minute in your communications to us. O Sister Lydia! my heart is full, my eyes are almost drowned, and my hand trembles so that I can hardly write; and what do you think is the matter? O sister! a letter, a letter from your own dear hand has just arrived: I had just finished the above sentence, when the post-boy came in with it. We no sooner cast

our eyes on it than we both exclaimed, "It is from sister Lydia!" Your brother held it a moment unbroken until I could quiet myself a little, for I was almost frantic with joy, and I have not seen him shed tears so copiously since the day in which you wrote it. On that day, sister, the 22d of March, we anchored off Columbo. I was not able to go on deck—when the pilot and his servants came on board, your brother came into our room, sat down at my side, and he wept and sobbed so heartily, that for a while he could not speak. On recovering a little, he said to me, "my dear, the habitations of the poor creatures we came to instruct are in view, and six of them are now on board." As soon as the anchor was cast, he, with brother Warren, the chaplain and supercargo went on shore; but I shall not say any more on this subject now, for we have given you an account of what transpired at that period before. Do you enquire whether we have seen the Budhist Priest who was not long since converted? Yes, we saw him baptized and another with him: he visited us often when at Columbo;—an interesting character. We hope he will ere long become a preacher of the gospel to his poor countrymen. Both the Budhists and Hindoos in Ceylon appear much less tenacious of their principles than most of the heathens do in India—an encouraging circumstance. Sister, your letter lies by me; if I cast my eye upon it, I must stop to wipe a tear. What a blessing to hear that you are all so well. And what a blessing to hear that God is doing such wonders around you by his Holy Spirit. Dear sister Meigs, on hearing what you had written, clasped her hands together and exclaimed, "O that dear land will soon become Emmanuel's land." When will Plainfield and Goshen have a share? When will all our dear brothers and sisters embrace religion? Will it ever be? Every thing you wrote was interesting.

Men and women all dress in white commonly. Brother and sister Meigs

and ourselves make but one family, and I can assure you that we have as yet lived together in the greatest harmony and love, and have the prospect that we shall continue to do so. Sister and I superintend the family affairs alternately, changing once a month. We keep one female servant to take care of the child and wait on us when sick, at 2s. 7d. per month, including board. The men here do all the cooking, washing dishes, cleaning house, &c. In the whole we have five servants, to which we pay 10 dollars and 50 cents per month, and they board themselves. They perform about as much work as one good woman and boy would in America. The natives generally are very small in stature—females short and thick, but men slender. They live upon rice, for which they pay 75 cents a month. The common people wear no clothing except a strip of cloth around the waist, which costs them perhaps 12 cents; two of these will last a year. Those of a higher order wear a jacket and turban, but none a shirt or pantaloons. The rich women wear a great quantity of cloth wound around them, but the poorest not more than half a yard. The rich wear a great many jewels. Their houses (or rather huts) are formed of sticks tied together and covered with leaves. In the other letter I stated that houses here are all built of stone, (I did not mean those of the natives, but the Dutch and Portuguese, which are the principal inhabitants of the town of Jaffna,) but on enquiry I find that many of the houses are made of brick, although they are plastered and whitewashed. The insects would soon destroy a wooden house. I cannot give you an idea of the trees, fruits and leaves here, for you have nothing with which I can compare them, but will observe that the cocoanut leaf is a slender, though tough stem about ten feet long, on each side of which grow narrow long leaves much like those of Indian corn. The Palmira leaf resembles a spread fan about three feet wide: these the natives cut in strips to write on; and

when dried, the stem on which they grow is tied on to pieces of timber on the roofs of houses in such a way that the leaves form a very good covering. This is the coldest season of the year in Ceylon. The thermometer, which hangs at the head of my bed, generally stands between 74 and 80. The hottest weather will be in March and April. When we see the poor wretches for whose benefit we have come to these shores, our hearts bleed for them; and when our interpreter is at hand, we say to them, "This is the way, walk in it." We have never repented that we came here, and trust that we never shall.

The face of the land is almost covered by the natives, who are thronging the road to ruin. Mr. R. went with me to Tillopally last week—the brethren are much prospered. They have two schools under their care, instructed by native masters; they cannot commence more at present. They have been here to-day, and were greatly refreshed by the good tidings from home. Home? Yes, we must and do call our dear native land home, though we shall see it no more. Yours, with more gratitude and affection than I can express.

S. B. RICHARDS.

—
Batticotta, Feb. 26, 1817.

[Extract.]

The Bramins come here frequently. One is now sitting in our room and Mr. Richards is talking with him. I have just asked him how many temples there are in the parish of Batticatta, and he says there are 12; and the people are building another, which is about half a mile from us. He says also that two Brammins reside at each temple. A Brahmin who came to see us last week confessed that there is but one God, and that it was wrong for the people to worship images. This is saying a great deal; and had our interpreter been here, Mr. R. would have said much to him. He said he was very glad that we had come to live here, and offered to assist us in get-

ting Malabar (or Tamul) schoolmasters; and requested Mr. R. to take his son of about 14 years old into our family, that he might learn English. All the Brahmins *seem* very friendly; but what their feelings are in reality, we cannot yet ascertain. I have a little daughter of one of the head men in the parish with me who is learning to sew, and to read and speak English. They are preparing her to be the wife of a little Moodalier in Jaffnapatam, who talks and reads both English and Tamul fluently, and yet he is but six years old, and the girl is five.

It is customary for the people here to provide partners for their children even when they are infants. Almost every woman, excepting those of the very lowest rank, is kept confined at home; and it is said there is not a Malabar female in the whole district of Jaffna, except at Jaffnapatam, that can read or write. I have not been able to walk out since we came here, and of course have not seen any of the women except those who carry burdens and work in the field; but I have requested their husbands to let them come and see me; but they say, "This is not their custom—they do not allow them to go abroad." Sometimes I reason with them on the impropriety of making prisoners of their wives; but they say it must be so in this country. I ask them if they would like to have me learn their daughters to read when I shall have learnt the language myself; but they answer no—it will do them no good, and they must stay at home to work. But after all I do indulge a strong hope that their prejudices will be conquered before long. And as soon as I am able to walk abroad, I shall make an attempt to see and converse with the women, but perhaps I shall not succeed.

March 6. Mr. R. spent about two hours yesterday in conversing with a Brahmin who came to see us. He manifested much ingenuity in defending his religion and made many serious enquiries about our own, and a-

mongst other things asked what form our God was of? When he went away he asked us to lend him a Tamul Testament. But we were obliged to tell him that we had but one, and that was for our servants; but we invited him to come here and read it. It is almost impossible to obtain a Tamul Testament. And a Bible is quite out of the question in Ceylon. You have heard much of the "Ceylon Christians," and I hope there are a few who are Christians indeed. Had Dr. Buchanan stayed longer in Jaffna, his information would probably have been more correct. Besides the Roman Catholics, and a very few Protestants, there are none who are willing to own the name of Christians. It is true, that under the Dutch government, *many were baptized*, and of course recorded Christians; but most of those now living will deny that they ever were baptized. Many persons now in Batticotta remember that the Dutch clergymen once preached in this church; but we know not what they preached and we cannot learn that they left one follower either of Christ or themselves in the whole district of Jaffna. Batticotta is said to be one of the best and most populous parishes in the district. The people around us are very numerous and have not that appearance of poverty which we see in most other places; but they are *all* given to idolatry. Mr. R. has said much to them of late, as our servants have become tolerably good interpreters. One of our near neighbours requested Mr. R. yesterday not to ask him any more questions about his religion, for he could not defend it, yet he believed in it because it was the custom of the country so to do. Many of them say that the people here will all believe in Christianity soon. But they know not that the power of God alone can effect this change.

A Brahmin who was in here the other day, after asking many questions about our religion, took the servant into another room, and asked him if his master would not be angry at his asking so many questions. But the

servant, who was himself a heathen, told him "no," his master "had not such a bad nature as the heathens have." So he came back and talked a while longer. The people bring us in many little presents as tokens of their affections and respect; such as a few fish, eggs, limes, oranges and other fruit, and sometimes a teacup full of milk. We hope that their friendship to us will prove to be of advantage to their own souls.

Summary View of the Proceedings of the (London) Church Missionary Society.

In WEST AFRICA, among two nations called Susoos and Bulloms, the Society has three settlements, named *Canoffee*, *Vongroo*, and *Gambier*. In these settlements there are four missionaries—the Rev. Messrs. Renner, Wilhelm, Nilander, Klein—and their wives; and two schoolmasters: nearly two hundred African children are maintained and educated, and a great number have been baptized. Many missionaries and their wives have died there, in the service of their Lord. In *Sierra Leone*, a British Colony, there are great opportunities of doing good. About 8000 poor negroes, whom slave traders were carrying away to the West Indies, have been delivered by British ships; and are settled in different towns in the colony. The Society has several missionaries here, and very large schools. The Rev. Mr. Butscher, and Mr. Horton, are fixed at the *Christian Institution on Leicester Mountain*, where three hundred children are educated. Mr. Johnson is at *Regent's Town*, where 1400 negroes live. Many of these negroes have begun to love and serve the Lord Jesus Christ. Twenty-one of them, who gave many proofs that they had been truly converted, were lately baptized together at this place. The Rev. Mr. Wenzell is at *Kissey Town*, where are 400 negroes. Mr. Brennan is to be settled at *Congo Town*—and Mr. During is at *Gloucester Town*. There are also several native ushers

employed under the Society in Africa. What a field of labour! Pray for these poor negroes, that as their bodies have been delivered from bondage, so their souls may be made free by the grace of Christ.

At CALCUTTA, in India, the Society has some pious friends, who form a committee, to whom is allowed the sum of £1500 per annum, to be applied in making known the Gospel among the Hindoos and Mahomedans, who are perishing by millions for lack of knowledge. Two missionaries, Messrs. Greenwood and Schröter, are gone to this quarter; and Abdool Messeeh, a converted Mahomedan, with Purmunund, and other converted natives, are labouring with good success, by the blessing of God, at a great city called Agra, and elsewhere, to bring their countrymen to the knowledge of Christ. The Rev. D. Corrie is just gone back to Calcutta; and with him have sailed the Rev. Messrs. Schmid, Mrs. Schmid, and Mr. J. Adlington.

At MADRAS, another great city in India, other zealous friends of the Society form a committee for the same purpose as at Calcutta; and to them also is allowed the sum of £1500 a year, for the support of missionaries, catechists, readers, and schools. A missionary, the Rev. Mr. Renius, is very diligent in conversing, expounding the Scriptures, preaching, and superintending schools: nearly 200 children are under his care.

At TRANQUEBAR, another large city not far from Madras, the Society has under the superintendance and care of Mr. Schnarre, about 1000 Indian children and youths, educated on an excellent plan proposed by a late good man, now gone to heaven, Dr. John; and many of these youths are training up to be schoolmasters and catechists, and some of them to become missionaries, if it shall so please God. There are also here 500 communicants.

In TRAVANCORE, a province in the southwest of India, there have been almost from the time of the Apostles,

Christians, now called the Syrian Christians. They had begun almost to faint for want of encouragement. The Church Missionary Society has sent thither three missionaries, the Rev. Messrs. Norton, Bailey, and Dawson; through whose labours we may hope that these ancient churches, will be revived, and become a blessing to the heathen around them.

In NEW ZEALAND, two large islands in the Great South Sea, three settlers, Messrs. Kendall, Hall, and King, with their wives and families, have been fixed by the Society, to try to bring the New Zealanders to Christ. It is supposed that there is half a million of people there; and this is the first attempt to teach them the way to heaven. We need not say more about these islands, as you have, in the last Quarterly Papers, had an account of the Rev. Mr. Marsden's visit to them.

At ANTIGUA, an island in the West Indies, Mr. William Dawes is the Society's catechist and correspondent, and assists in the care of a great number of children.

At MALTA, an island in the Mediterranean, the Rev. J. Jowett is the Society's representative, and is opening a correspondence wherever he can hear of a good and zealous man, likely to assist him in distributing the Scriptures and religious tracts, and in bringing Mahomedans and Heathens to know Christ.

The number of Stations which this Society occupies, including the schools dependent on Tranquebar missions, amounts to about forty-five. In these stations there are upwards of *eighty Christian Teachers*, of the various descriptions of missionaries, readers of the Scriptures, schoolmasters, and settlers, who are labouring to make known to all around them the truths of the Everlasting Gospel. These Christian Teachers pay especial attention to the education of the young, and have about *three thousand children* under their care, of whom at least 400 are wholly maintained at the expense of the Society. Beside these children,

there are many adult Scholars; and the gospel is regularly preached to thousands of the heathen. In various places it has been blessed to the conversion of both young and adult heathen—and, from all the chief scenes of the Society's labours, some have fallen asleep in Christ, and have been gathered into the garner of Heaven, as the first-fruits of the harvest which will assuredly follow.

Many Students are getting ready for future service. The Society is preparing the Scriptures, the Liturgy, and Tracts, in various Mahomedan and Heathen languages: and, in all these ways, it expended last year nearly *twenty-two thousand pounds*, in promoting the extension of Christ's Kingdom in the world.

Now, Christian friends, does not your *heart burn within you*, to take a more active share in these labours of love? Do you not long to have a *part and lot in this matter*, of communicating the blessings of Christianity to people of every nation, country, and colour in all the earth? Up and be doing! *the fields are white for the harvest!* If we had one hundred able and pious clergymen, and money to support them, we could find, immediately, places in the heathen world where they would be heartily welcome!

DOMESTIC INTELLIGENCE.

Revival of Religion in Mecklinburgh County, Virginia.

The following is an extract of a letter to the Editor, from a gentleman in Caswell county, (N. C.) dated July 22, 1817.

"It has pleased God to pour out his Holy Spirit in a very remarkable manner in Mecklinburgh county, Virginia. The convincing influences of the Holy Spirit began to be witnessed in August or September of the last year; since which time *more than one hundred persons* have been made the hopeful subjects of converting grace, and enrolled amongst the followers of Christ in the various denominations.

The blessed work is still progressing with undiminished vigour. It is not confined to any particular rank. The high and the low, the rich and the poor, are convinced 'of sin, of righteousness, and a judgment to come,' and are made to fly to Christ, the ark of safety, the end of the law for righteousness to every one that believeth.

"The amount of the above statement I received from a pious gentleman, who lives where the revival is experienced. The distance from this place is about forty miles. I expected to visit them myself; but hitherto my designs have been frustrated. If I should visit them, or otherwise obtain more particular information respecting the revival, I will endeavour to communicate it to you."—*Weekly Recorder.*

INDIAN REFORM.

Copy of a Circular Address, written by T. L. M'Kenny, Esq. and forwarded to the several Indian Agents, accompanied with a Circular from the Kentucky Baptist Society for propagating Christianity among the Heathens.

Office of Indian Trade, Georgetown, (D. C.) July 7. 1817. §

SIR,—A few days ago I had the pleasure to receive a letter from Col. R. M. Johnson, of Kentucky, enclosing a copy of a Circular addressed by the "Kentucky Baptist Society for propagating the Gospel among the Heathen," to the Indian Agents, with a request that a distribution might be made through this office. I take great pleasure in complying with this gentleman's request and especially if by so doing, I shall have promoted an object, affecting so vitally the happiness of so many thousands of human beings.

I have long believed the key to the civilization of the Aborigines, to be the knowledge of some Christian language, but especially the English in this case, inasmuch as information would be conveyed to this people, through this channel. This can be

furnished only by the agency of *schools of instruction*. Under this conviction and by the use of this means, the "Kentucky Baptist Society" stands ready to commence its great work of reformation, and sustained as it is by means the most ample, (of this I am assured by Col. Johnson) the members honourable men, and Christians, and moved to this generous work by the impulse of benevolence, there can be no question of its favourable result, unless in the minds of those who believe Indians incapable of reform; and those who indulge this opinion are certainly not conversant with the history of those people.

I solicit on the part of humanity and in behalf of the Christian religion, (that system, which of all others, combines the most to promote human happiness) that you circulate these tidings among the Indians within your agency; and by means of all your persuasion, endeavour to influence them to accept the generous offer.

Address to Samuel Trott, C. S. and direct to "Great Crossing, Kentucky," favouring me also with a copy of your address.

T. L. M'KENNY.

Extract of a letter from T. L. M'Kenny, Esq. to Col. R. M. Johnson.

Office of Indian Trade, Georgetown, (D. C.) July 12, 1817. §

Dear Colonel,—Since I had the pleasure of writing you last, to which address I subjoined a list of Agents, embracing the number of those to whom I had at that time addressed Circulars, I have forwarded Circulars to those whose names are attached, and also (with a letter) to each of the three Governors, viz. Gov. Cass, Gov. Clarke, and Gov. Lewis.

I have thought much of the prospects which are brightening before the poor Indians. I rejoice at them.—The rays of mercy are already breaking through the clouds, which for so many years have hung over and darkened their prospects. In addition to the establishment which I named to you, is one of magnitude and much

promise, on the Hywassee, in the Cherokee country, under the "American Board of Commissioners for Foreign Missions,"* at the head of which is Cyrus Kingsbury. These benevolent men are devoted to the cause of these people; and their rules and regulations; their plan of instruction, Lancasterian; their Agents intelligent and pious—all combine to promise the happiest result. However harmonious these pious bodies are, in revolving in their respective orbits, (nor can such noble designs clash—it is not in their nature to do so) and however beneficial they must prove, even in their separate results; yet, the consequences could not but be more extensively beneficial if a union of the whole could but take place. One in purpose, one in design, one in motive, the darkness would retire before such a body of light, and the end all have in view would be hastened.

Ever Yours, T. L. M'KENNY.

MISSIONARY GROUND.

Extract of a letter from a Minister of the Gospel travelling in the western part of Pennsylvania, to his friend in Philadelphia, dated Chambersburg, Sept. 15, 1817.

I preached in the mountains to about 200 people, who had collected at a tavern to hear Mr. Ross, who was sent out by the Missionary Society of Philadelphia. They were very attentive, and some of them were deeply affected.

You remember that the Synod published some account of the destitute mountaineers, which induced Mr. Ross to offer his services, and the Missionary Society of Philadelphia to send him. See the hand of the Lord in all this. Now Mr. Ross has four

* This is a distinct establishment from the Baptist Foreign Missions.

We understand the Rev. Mr. Cornelius, one of the Agents of the Board, has collected between seven and eight thousand dollars, for the purpose of establishing schools and missions among the Cherokee Indians. The object appears to meet with universal patronage and sympathy.—*Edt.*

respectable, and growing congregations, that are engaged to build themselves churches, and already each of the four wishes to engage Mr. R. for half of his time. Already, in one year, he has prepared, through the blessing of God, a field for himself to labour in, and another for some brother in the service of his Master. There is no minister within 50 miles of Mr. Ross, (who lives in Somerset,) in any direction, and yet there are many handsome villages within that compass, and people scattered all along the mountains.

Centurial Jubilee of the Reformation.

Dear Brethren in Christ,

The 31st day of October must always remain one of the most remarkable days for Christians. It was on that day, when Dr. Martin Luther publicly stepped forward to oppose the dangerous errors, which had crept into the Christian church, and to bring to light the true doctrines of the gospel. On that day the beginning was made to tear down the lofty fabric of superstition, to restore myriads of both sexes of the monastic profession, to liberty and the labours of social life, and to teach the Christian to acknowledge no law but the Scriptures; no interpreter but his conscience. In short, on that day, the beginning was made to obtain that blessed religious liberty which we, thank God, have been enjoying, for three centuries past. For on that day Luther published his 95 Theseses against indulgences and other errors, and thereby paved the way for the introduction of pure evangelical doctrine. As long as the world exists, this day should therefore be held in grateful remembrance. Among our forefathers this was done. The 31st of October of the years 1617, and 1717, were solemnized in all Protestant countries; and we are informed that it has been published in Denmark and other Protestant countries that the 31st of October of the present year 1817, is also to be solemnized in the same manner, as a day of thanksgiving and jubilee.

We, dear brethren, are enjoying the same glorious fruits of the reformation, in our happy country, and have therefore the same cause to be thankful and to rejoice. What the 4th day of July, 1776 is and must be to our precious political liberty, that the 31st of October of the year 1517, should be, in respect to our religious liberty. The evangelical Lutheran Synod of Pennsylvania and the adjoining states, therefore, thought fit to adopt the resolution at their session held at Yorktown, Pa. in the month of June last: "That the 31st day of October of this year be solemnized as a Jubilee of the reformation in all congregations under their care, and that other brethren of our Protestant churches be invited to join with us in the said celebration."

Agreeably to this resolution, we therefore invite you to solemnize the said 31st day of October next, as a day of Jubilee, for the purpose of thanking the Lord for the pure Evangelical Doctrine and the liberty of conscience, which we are enjoying, and to offer up prayers and humble petitions, to Him who is the Supreme Giver of all good, for the further preservation and propagation of sound and pure doctrine.

GEO. LOCHMAN, President of the German Lutheran Synod of Penn. and adjoining States.
CHRISTIAN ENDRESS, Sec'y, &c.
Harrisburgh, August 28, 1817.

From the Evangelical Magazine.

PREVAILING PRAYER.

The seventh annual Address of the Minister of Iver, to his parishioners.

Dearly beloved—The object of my last year's Address was to invite you to public prayer; to urge your frequent attendance at the house of God, and your devout use of the Evangelical Liturgy, with which we are blessed.

The aim of my present Address is to recommend and enjoin fervent prayer in private. Indeed, my brethren, the great end of my preaching is accomplished, if I awaken in your hearts a spirit of earnest supplication,

and make you a praying people. Unless my sermons are blessed with the effect of bringing you often on your knees, of humbling you at the throne of grace, and of leading you to wrestle in prayer for spiritual blessings, I preach in vain, and you hear in vain.

What avails the setting before you your guilt and danger as sinners, if you are not constrained to cry to God for mercy? What avails preaching Christ crucified if your hearts be not drawn to seek salvation through Him? What avails the proclaiming God's willingness to grant the Holy Spirit to them that ask him, if you neglect to comply with this simple condition? But, Oh! what an abundant blessing would follow my ministerial labours among you, would you all but pray over in secret the instructions you receive from the pulpit! would you hasten home, without waiting for the customary, though mistimed salutations, while the recollection is fresh, the impression strong, and the heart full, to ask God, in the name of his dear Son, to bless and to apply what you have just heard to your soul's good.

Do you ask me what prayer is? "It is the voice of want to Him, who alone can relieve it; it is the cry of sin to Him, who alone can pardon it. It is not eloquence, but earnestness." It is not fine words nor flowing periods, but it is a deep sense of our guilt as sinners, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying: it may be with tears and groanings which cannot be uttered. Did you ever hear a man that was starving, beg for bread? —that was prayer. Did you ever witness the agonizing cry of the condemned criminal for mercy? —that was prayer. Did you ever behold the shipwrecked mariner looking wistfully to those on shore for rescue? —that was prayer. The Publican prayed when he cried, "God be merciful to me a sinner!" Peter prayed when he said, "Lord, save me, or I perish!" Bartimeus prayed when he exclaimed, "Jesus, thou Son of David, have mercy on me!" Stephen prayed when he

uttered these words: "Lord Jesus, receive my spirit!" In all those instances the words of the petition were plain and simple; they could not indeed be more so; but in each it was real prayer, because it came from the heart; and therefore was heard and graciously answered by Him to whom it was addressed. The Publican went down to his house justified; Peter was upheld from sinking by the sustaining arm of Christ; blind Bartimeus was restored to sight; Stephen fell asleep in Jesus in a calm and forgiving spirit. Indeed I know not how sufficiently to represent to you the prevailing efficacy of genuine prayer. It besieges Heaven with a holy violence, accosting God in the language of the wrestling Patriarch: "I will not let thee go, except thou bless me." We know that it has stayed the pestilence; that it has caused the sun to stand still in the heavens; that it has parted the sea, opened the prison-doors, healed the sick, and raised the dead to life; nay, it has done more; it has melted the stubborn soul; it has bound up the broken-hearted; it has changed the proud sinner into the humble saint; and restored to offending man the lost image of his God. Do you ask what is the proper season for prayer! I answer, in the Apostle's words, "Pray without ceasing!" I mean not that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, and be ready to frame a prayer from the circumstances about you. Are you blessed with temporal mercies, with a comfortable competence, a smiling family, a fair reputation? Pray that these blessings may not prove a snare to you, lest they rob the gracious Giver of your heart, and you have your "good things," upon earth only. Are you tried in your health, in your circumstances, in your family? Pray that the will of God may be accomplished in the dispensation, that you may discern the drift of his Providence, may meet it with humble resignation and reap the blessing. Are

you called to undertake some arduous duty, or encounter some severe temptation? Pray that God's strength may be perfected in your weakness, that his grace may be sufficient for you, and that you may come off more than conquerors through him that loved you. Are you going to church? Pray that your hearts may be devoutly disposed, that you may enjoy God's gracious presence, and worship him in spirit and in truth. Are you leaving church? Pray that you may carry home the blessing, and that you may evidence in your tempers and your lives that you "have indeed been with Jesus." Begin the day with prayer! It is the golden key, that unlocks Heaven to pour down blessings on you. End the day with prayer! It is the same golden key that locks you under Heaven's protection.

Pray for your friends, that they may be near and dear to God; pray for your enemies, that their hearts may be changed and their souls saved; and when you have nearest access to a throne of grace, and feel your hearts in a heavenly frame, pray for your minister, that his soul may prosper, and be in health; that God would teach him, that he may teach others, and become the honoured, though humble instrument of bringing many souls to glory.

I remain, dearly beloved, your affectionate minister and servant in Christ.

EDWARD WARD.

Installation.

On Thursday, the 18th inst. the Rev. Reuben Taylor was installed Pastor of the Church and Society of Trumbull, by the Consecration of the Eastern District of Fairfield county. Introductory prayer by the Rev. Medad Rogers, of New Fairfield—Sermon by the Rev. Andrew Elliot, of New Milford, from 1 Cor. ix. 29.—Installation prayer by the Rev. Elijah Waterman, of Bridgeport—charge to the Pastor by the Rev. Daniel Crocker, of Redding—right hand of fellowship by the Rev. Matthew R. Dutton, of Stratford—charge to the church and congregation by the Rev. William Andrews, of Danbury—concluding prayer by the Rev. Thomas Frederic Davis, of Huntington.